2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

the prime of life and others who, having been crippled either in warfare, hunting, or other active pursuits, were unable to carry out the work normally performed by men. The older men of the lodge usually made the arrows used by the men of the household, and ten arrows complete with heads and feathers had the value of one unpainted robe. Young men of the lodge paid the older men for the right to learn the techniques of arrowmaking. The Mandan in 1929 remembered two men who had been crippled, one when his leg was broken by a wounded buffalo, the other who had had a femur bone shattered by a bullet and who had spent much of their time preparing arrows which they sold.

Another class of people who were highly regarded were the storytellers. The art of storytelling was highly developed; the stories had a variety of themes and were highly formalized. One paying for the right to have a story told was expected to repeat the story after the informer until it was learned in complete detail. The customary way of buying the story was to have a feast and a supply of tobacco mixed with red willow bark prepared before calling the informer in to relate his stories. The stories were of a semisacred character, and many dealt with the exploits of distinguished persons who had once lived in the village or tribe. It was considered improper to relate sacred myths belonging to others unless the informer was an owner in the particular rites, in which instance the buyer was expected to have enough robes and other goods so that each person having rights in the story would receive pay even when only one of their member was relating the story. The actual storytelling was then held at a later time when the informant could be alone with his pupil.

There was considerable traditional lore not actually associated with any ceremony at the time this study was being made. Informants were of the opinion that these myths once were associated with bundle rites now extinct and that the stories had continued as common property of the tribe. These stories have to do with such mythological characters as Corn Silk, Buffalo, First Creator, and the Snakes. Both men and women were storytellers, and they were highly respected as possessors of important tribal lore. They enjoyed intimate con-

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773 tacts with most families, since a person was not considered
538 important who could not argue in council for a certain point of
554 view based on traditional action of the group. Group action was
571 in a large measure regulated by custom. These patterns of behavior were in a large measure perpetuated by the storyteller. Anyone seeking the position of chief would need a considerable knowledge of tribal history to attain that status. No amount of success in warfare or performance of ceremonies would in themselves have been sufficient. It was this extra knowledge of tribal lore that distinguished them as leaders. Actually, whenever one was the recipient of goods and honors from another, a new and intimate relationship was established between them. Those who had provided many feasts and acquired a considerable knowledge of tribal lore were ultimately selected to become the leaders of the various groups.

571 Men who had reached middle age were called on to insert the
785 thongs for a "son" who was preparing to fast and to pray for
554 his success. They were expected to supervise the fasting and have it terminated when there was a possibility that the "son" was carrying his fasting to excess. Those who had good war records or had made significant contributions toward village welfare in other ways offered many feasts to the older men hoping that, by so doing, they would be named village leaders. A man would announce renewal feasts to his ceremonial bundle from time to time and call in those who had similar bundles. Some would assist in removing arrows and opening wounds or doctor in other ways when the occasion warranted.

561 Men of middle age belonged to the Black Mouth Society,
701 which was intrusted with the organization and protection of the village. This was the most highly organized men's society. It met every two or three days and received its instructions from the older men meeting in council. It was their duty, whenever the village was in danger of attack, to see that none left the village without permission. Each member carried a club carved according to his own individual preference, and he was expected to use it if anyone was found violating the rules. If the announcer called through the village that the people were not to leave the village and anyone was seen leaving, the Black Mouths would drive him back. Crows Heart remembered a

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over from the women's camp. Afterward the trapper smoked. Each trapper, after eating, discussed happenings at the pit, and, from the information thus supplied, the leader offered suggestions for increasing the catch. When birds circled the bait but would not come down, it was suggested that raw meat be used. Sometimes the birds flew by without appearing to see the bait, and decoys were recommended.

The leader did not have a pit for his own use but remained in camp. However, if the wind was from the wrong direction in the morning and the men were out hunting game, he could go into any of the pits should the wind change to the west.

Evenings were spent in storytelling. The leader would acquaint the trappers with the myths associated with eagle-trapping. There were many of these myths, and a good leader would be able to consume every evening for the usual four weeks in camp without exhausting his stock. Each was related in great detail with endless repetitions. Some of the longer myths consumed four nights in telling; others were short and could be related in one night. All were expected to listen attentively while seated on a buffalo robe. Those who nodded were pinched with the bird stick. An example of the stories told is given in the Appendix.

The position of women in eagle-trapping ceremonies varied among bundle-owners. (1) Most bundle-owners prohibited women from entering the ceremonial lodge or looking inside. (2) Several bundle-owners had special rites to which women were invited when birds had been caught. (3) A few bundle-owners required a menstruating woman to come into the lodge and breathe the smoke from sage burned at the four corners of the fire pit.

Unless special rites relative to the women were purchased, they were required to stay away from the ceremonial lodge and its vicinity. The right to bring women into the lodge was a separate purchase not essential to trapping eagles. There were separate songs and a myth, giving the right to call in a menstruating woman, which could be purchased. It referred to the capture of the leader of the eagles who, in return for having her life spared, promised unusual success if her song was sung when a menstruating woman was brought into the lodge. The consensus of both

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Appendix IV

ADDITIONAL NOTES ON EAGLE-TRAPPING

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MYTH OF BROWN OLD MAN RELATED BY WOLF CHIEF[1]

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There are two ways of telling this story; one is that he came from the heavens and the other that he came from the earth through being born of a woman. I heard many stories, when nineteen years of age from Small Ankles, my father, and Chief,[2] my father-in-law, in the winter village at Blue Buttes above here. Even the older people would have them come out and tell the story to them and put on a feast to them.

Brown Old Man came to the village and always knew himself that he was not a real human, but he would stay with them. When they needed meat, he would call the buffaloes. If they needed rain, he would call it. The people did not know, and he never told them, who he was. After he had been with the people a while, he thought that he would marry. In the spring the buffalo hides get brown, and he had one of those brown hides for a robe until they came to call him Brown Old Man. Sometimes the people would invite him in and feed him well. Then he would say that this man will strike an enemy; sometimes he would say two or more, and it would always come true. Still the people of the village did not know who he was at heart. At last the people began to realize that he was trying to be a holy man, and they would say, "If he were a real medicine man, he would have a good living with more to show for his powers." He felt bad when he heard it but would say, "I am a man who saves the people here." At last he was getting old and white, and his wife was old and white too.

There was one man in the village who invited in Brown Old Man often, and, when he went out to fast, he dreamed of Brown Old Man. He saw in his dream this Brown Old Man painted all over so that he looked more like a

1. For another relation of this myth by Wolf Chief see Gilbert Livingston Wilson, *Hidatsa Eagle Trapping* ("Anthropological Papers of the American Museum of Natural History," Vol. XXX, Part IV [1929]), pp. 187–94. There is also a very brief version in Martha Warren Beckwith, *Mandan-Hidatsa Myths and Ceremonies* ("Memoirs of the American Folk-Lore Society," Vol. XXXII [1938]), pp. 204–5.

2. Chief was a Mandan of the Prairie Chicken clan.

3: Will and Spinden E-5 (1905) 1906
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regular archery contests in which each competitor paid an entrance fee; the object was to see which man could get the most arrows into the air at once.[1]

The women played a game with a large leather ball, ornamented and well made, which they caused to fall alternately on the foot and knee by bouncing. There was also a children's game, called Assé, played with the tip of an antler to the base of which two feathers were attached. The children also played a game with a hoop covered with a number of leather bands, and about a foot in diameter. This hoop was rolled along and they hit it and knocked it down by throwing a pointed stick; the one that struck nearest the center won. In the spring after the break-up, the children used to run along the bank and throw this ring into the water.[2] Catlin also gives an account of sham battles under the leadership of older men in which the boys engaged.

MISCELLANEOUS:—As to the other features of their culture perhaps a few words from Maximilian[3] will give some idea. He says:—"Many of them take a real pleasure in music and painting and are very skillful in both. . . . Their musical instruments are simple. The songs consist of cries uttered from time to time, and broken by louder bursts of joy. These are accompanied by heavy drum blows and the sound of rattles. . . . They discussed with pleasure subjects of the highest order, the universe and its cause together with kindred topics, saying that their own explanation was far from satisfactory. . . . They are very fine orators, and use very impressive figurative language. They like to talk. . . . By nature they are proud and full of ambition. . . . They often are highly sensitive, and some have been known to die of love or from wounded personal pride due to an insult to their honor."

Maximilian also says that they were good story tellers and took great pleasure in relating their myths and legends. They had a sort of literature in the shape of rituals for their elaborate dances, and these were handed down through the medicine men. They paid considerable attention to the stars in their ceremonies but were not students of the heavens, and their calendar was a

[1] Op. cit., vol. I, p. 141. [2] Maximilian: p. 417. [3] Ibid., pp. 404 et seq.